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THE

# Missionary Magazine

AND

# CHRONICLE.

## ERAMANGA.

### MASSACRE OF THE REV. N. GORDON AND MRS. GORDON.

THE friends of the Society, and of the cause of Missions, will be affected with the most profound sorrow on learning that another fearful tragedy has been enacted on the Island of Eramanga, and that, as in the former memorable instance, the victims were the messengers of peace and mercy. Upwards of twenty years have elapsed since Williams and Harris met their deaths at the hands of those whom they sought to save and bless, and now Mr. and Mrs. Gordon, devoted agents of the Nova Scotia Mission, who had visited the island on the same benignant errand, and laboured for four years with exemplary self-denial, and amidst continual peril from the degraded and cruel savages, have been added to the list of martyrs.

The particulars of the sad event are given in the subjoined letters, addressed to our Society's agent at Sydney, the Rev. W. Cuthbertson, the former being written by a gentleman engaged in the sandal wood trade at Eramanga, and the only Englishman, besides Mr. Gordon, resident on the island, and the latter by a devoted Missionary, the Rev. S. McFarlane, of the Island of Lifu.

To aid the recollection of our friends, we shall notice briefly some of the leading incidents which have transpired in connection with the history of Eramanga, in the interval between the death of Mr. Williams and that of Mr. and Mrs. Gordon.

Shortly after the fate of Mr. Williams became known in this country, the Rev. Messrs. Turner and Nisbet were appointed by the Directors to Tana, with a more special view to await a favourable opportunity for the commencement of Missionary operations in the neighbouring island of Eramanga. These Brethren reached Tana in 1842, but after labouring there for some time amidst much discouragement, and at the imminent peril of their lives, they were ultimately compelled to join the Mission at Samoa.

A deputation from the Samoan Mission, consisting of the Rev. Messrs. Murray and Sutherland, visited Eramanga in the Missionary Ship at the close of 1853, but they found the people in a state of war, and the prospect was altogether dark. Two Rarotongan Teachers, however, volunteered to go on shore, and on the promise of protection from a native chief, they were located at Dillon's Bay.

The same deputation again visited the island in 1854, when it was ascertained that some progress had been made in the work of instruction, although the Teachers and their wives had endured great privations.

In 1855 a Missionary party again visited Eramanga, and had the pleasure to learn that further advance had been made; that the Teachers had erected a chapel in front of the bay, and also built a good house for their own accommodation. It was on this occasion that Kauiau, the murderer of Williams, came on board the Missionary Ship, and expressed his desire to visit Samoa, which, although not complied with, evinced his confidence in the Missionaries.

In June 1856, another Missionary party visited Dillon's Bay in the "John Williams," when two of their number, Mr. and Mrs. Gordon, who had been appointed to this honourable though perilous service, by the Presbyterian Missionary Society of Nova Scotia, took up their residence on the Island, and commenced that course of toil and privation which they sustained with cheerful fortitude until the period of their lamented and violent death, on the 20th May, ult.

Our friend and brother the Rev. Dr. Turner, of the Samoan Mission, at present in this country, paid a visit to Mr. and Mrs. Gordon in October 1859, and thus describes the aspect of things at that time:—"We had the pleasure of spending a Sabbath at Eramanga, and met with about 150 of the people in their little chapel. All were quiet and orderly. It thrilled our inmost soul to hear them, as led by Mrs. Gordon, strike up the tune of 'New Lydia,' and also the translation and tune of 'There is a happy land.' Mr. Gordon was glad to see so many at the service, and considered our visit providential and opportune. But there had been a re-action. Reports were raised that the *Aneiteum* people were all dying, and that it was occasioned by the new religion. The chief forbade the people attending the Sabbath services, and the consequence was that the chapel, the Sabbath before our visit, was quite deserted; only some five of the people ventured to attend. We hope that the good effects of our visit will not soon pass away, but Mr. Gordon finds it up-hill work. The population is not only widely scattered, but constantly occupied with petty inter-tribal wars."

It may be proper to remark that, while Williams and Harris, and Mr. and Mrs. Gordon were alike the victims of native malice and revenge, the fatal results were brought about by totally different causes. In the former

instance, the misguided natives, ignorant of the character and benevolent objects of their visitors, murdered their victims in revenge for outrages previously perpetrated upon their countrymen by white men. In the case of our lamented friends, Mr. and Mrs. Gordon, the natives appear to have been instigated to their deed of darkness by the fanatical belief that they had been instrumental in bringing upon them the fatal sickness which has recently desolated the island. Nothing but the Gospel, with its enlightening influences, will serve to remove from the minds of the natives these injurious prejudices, or enable them to discriminate between the foreigners who visit their shores for the purposes of trade, and often of oppression, and the Missionaries, who go amongst them with the sole view of imparting to them the blessings of the Gospel, and of ministering to them relief and sympathy in seasons of sickness and sorrow.

It is to be borne in mind that this barbarous murder was perpetrated, not by those of the people who had been under the Christian instruction of Mr. and Mrs. Gordon, but by a party of heathen residing some ten miles distant from the Mission Settlement.

We cannot close these introductionary remarks in language more appropriate and forcible than that of our brother Mr. McFarlane :—

"We need not fear the result; a few lives may be lost, or rather a few martyrs' crowns may be gained; ultimately it must be added to the conquests of Christ. Error and superstition can never stand before the truth as it is in Jesus. Who will come to take the place of the two who have fallen? Oh, that a voice may go forth from the tomb of our friends, and arouse the Christian world from its slumber and worldliness to energy and devotedness."

"Eramanga, 7th June, 1861.

"Rev. Wm. Cuthbertson, Sydney, Agent of the London Missionary Society.

"Rev. Sir,—It is with feelings of deep melancholy that I now have to communicate to you the distressing intelligence of the massacre by the natives here of our worthy missionary and his wife, Mr. and Mrs. Gordon.

"This mournful event took place on the 20th ultimo, about one o'clock in the afternoon, and I proceed to detail to you the circumstances connected with it.

"On the afternoon of the 20th I was in the act of writing a note to Mr. Gordon, when I was startled by a native (David-uti), followed by others of the Mission boys, rushing across the river and shouting that the Bunkhill natives had killed the 'Missi.' I immediately armed myself, and the few foreign natives which I have, and started in pursuit of the murderers, but unsuccessfully. I found the bodies of Mr. and Mrs. Gordon lying on the ground horribly mangled, and I saw at a glance that anything in the shape of surgical assistance was out of the question, as, from the nature of the wounds, death must have been instantaneous. I went and locked up the mission-house, and set a guard of ten natives, well armed, to defend the property. I then went and selected a spot for the grave: it is situated on the right bank of the river, near the spot where Williams was killed, and overshadowed by cocoanut and banana trees. In the morning I made two coffins, in

which the bodies were placed, and at two o'clock we carried them to the burying-place. There, at my request, a native named 'Mana,' who had been for some time at the Samoan Institution, and who acted as a teacher under Mr. Gordon, conducted the services. A hymn having been sung, he gave an address, which, to judge from the effects visibly produced, must have been deeply felt; and a prayer having been offered up to Almighty God, the bodies were consigned to the earth. It was deeply interesting for me to witness the emotion exhibited by a native standing next to me, who seemed to be utterly overcome by grief; yet this very man, in 1839, murdered another of God's labourers, John Williams. The tears and lamentations of all present at the interment it was painful to witness.

"From the accounts which I have gathered from the natives you may rely on the correctness of the following description of the murderous attack.

"About noon of the 20th, a party of nine Bunkhill natives, of whom the chief, Lova, was the leader, called at the mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Naru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had, unfortunately, sent all his boys away to gather grass for the roof of the new house, and was unattended, when Naru-bu-leet walked up to him, and asked for some calico for himself and the others of the party who, he said, were waiting at the mission-house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, 'Give these men a yard of cotton each.' This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Naru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had, therefore, better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, 'I have not yet eaten, but never mind! I can do so as well at the house.' And wrapping up the plate in his handkerchief he started up the hill, *followed* by the native. On arriving at the ambush Naru-bu-leet buried his tomahawk in Mr. Gordon's spine. He immediately fell, uttering a loud cry. Naru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was 'Ouben,' ran towards the mission-house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out, and was standing near an out-house. She asked Ouben what all that noise was about? He laughed and said, 'Nothing: it's only the boys amusing themselves.' She said, 'Where are the boys?' and turned round. Ouben then, with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder-blade; and, on her falling on a heap of grass, he nearly cut the head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God's most zealous servants. It is now four years since Mr. Gordon and his wife arrived here, viz., since 14th June, 1857, and during this time they have laboured hard among the rude and ferocious Eramangans with little apparent success. Privations of the most distressing kind have been cheerfully and unomplainin gly borne, and the many attempts made against their lives, although

hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.

"The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows:—Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials, it rapidly made progress, and a serious mortality was the result. The infection was thence carried by the various trading vessels calling there to all the surrounding islands, and fearful were the ravages of the distemper amongst the natives. At Lefou, Mare, Aneiteum, Tana, Sandwich, Espirito Santo, and Eramanga, thousands and thousands died—in fact, some of these places have been nearly depopulated. Strange to say, a similar disease has never before made its appearance among the natives, and they at once attributed it to their connection with the white men, and called it 'the white man's curse.' The consequence of this idea, especially among the more savage tribes, was naturally a bitter hostility against foreigners, and, singularly enough, against the only class who had had nothing to do with the introduction of the disease, but, on the contrary, who had tried all means in their power to avert the calamity—I mean the Missionaries. At Aneiteum, where the mortality was dreadful, the natives repeatedly threatened to take the life of Mr. and Mrs. Geddie, and they burnt down the two handsome churches there. At Tana matters were equally bad: repeated attacks were made on Mr. Paton and his property; and I myself, on one occasion, heard Miaki, the chief at Port Resolution, threaten to take his life if he would not go away in the vessel which brought me there. He refused to go, and hitherto his life has been spared, but I much fear that unless he has left before the tidings of the Eramangan massacre reaches Tana, he will also fall a victim. Here, however, the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed towards the whites; and notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine, and endeavouring to alleviate as far as lay in his power their misery, he became the object of their extreme hatred. Nuivan, a chief, having been prostrated by the disease, when almost dying, sent for Mr. Gordon, who gave him some medicine. Nuivan died next day; the tribe said that the Missionary had poisoned him, and it was resolved to kill all the whites. A plan was laid, and so ingeniously artful was the scheme, that had it not been divulged by a friendly native, about ten minutes before the time appointed for its execution, we would almost certainly have all perished. Of course, when the party came to carry their intentions into effect, we were prepared, and they went off disappointed. To add to their feelings of enmity towards Mr. Gordon, there was yet another reason, and to illustrate this I copy the following entry in his diary. Speaking of this singular disease, which is strange and alarming to all, he writes: 'It was preceded by nearly a universal opposition to the Gospel, and much murder and idolatry. I felt sure that God would visit them in judgment, and warned them most solemnly but a few days before they were attacked. The chiefs, who maintain that, to give up their idols is the cessation of their rule, can hardly now persuade their people that this is not the finger of Jehovah.' 'I warned them to flee from the wrath to come, but they took not warning till too late.' From the disease following close on these warnings, the natives believed that the Missionary had prayed to God to send it on them; and

this belief readily accorded with the fixed ideas of witchcraft which obtain universally in this island. About two months ago he writes:—'It seems that I was nearly shot two Sabbaths ago, near Bunkhill, as I was getting on my horse. Some circumstances prevented—perhaps the torrents of rain which fell, while I was engaged as Paul and Silas by the Macedonian river side. It is almost impossible for a Missionary to fall into greater perils among such a people, for their belief in witchcraft is universal, and they seem to look upon me as their destroyer.' About a fortnight before his death he preached at Bunkhill, rebuking his hearers sharply for their idolatry and wickedness. This offended the tribe; they resolved on his murder; and how well they succeeded in their devilish designs the event has shown.

"Amidst the gloom and grief which the tidings of this dreadful event will occasion to the relatives and friends of these martyrs, and indeed to all Christians who are interested in the cause of Missions, it must be cheering to know that in all their troubles and anxieties, Mr. Gordon and his wife stedfastly rested their trust on the Rock of Ages, and at all times they submissively bent to His will. The last words in Mr. Gordon's diary are:—'Thanks be to God for the measure of faith granted to us in these troublesome and perilous times.' 'Bless the Lord, oh, my soul! who redeemeth thy life from destruction.' Unwearingly they laboured in the cause of Christ, and now they have been called upon to receive the crown of martyrdom, and to enjoy in His presence the fullness of reward.

"We were highly delighted yesterday by a visit from Bishop Patterson, of New Zealand. All the Mission boys wept at the sight of him, as they recalled his last visit here to their remembrance. We crossed over to the grave, which has been inclosed by a fence by the boys. The Bishop read, with much fervour and feeling, the beautiful service of the English Church over the tomb, and immediately afterwards proceeded on his voyage to the Northern islands.

"He informed me that the 'John Williams' might be expected here daily, and I shall put Mr. Gordon's property on board of her.

"I have written you a long letter, but I am afraid it is rather unconnected and diffuse, as I have been so often interrupted, and I have been much hurried when writing it, so please excuse faults.

"With sentiments of the deepest respect,

"I remain, Rev. Sir, your very obedient servant, ***"

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"Wide Bay, Lifu, June 17th, 1861.

"Rev. and dear Sir,—I herewith send you a few letters, which I beg you will forward to their respective destinations. A vessel has just called here, direct from Eramanga, on her way to New Caledonia, and I hasten to send you a note by her. She has confirmed the painful intelligence brought here about a week ago by another vessel, viz., the murder of the Rev. Mr. Gordon and his devoted wife. Alas! they are fallen by the hands of a cruel, superstitious people. Their work is done: they are now receiving their reward. Two more names are added to the long noble list of martyrs. The particulars of the case are these:—In consequence of the measles, which have been raging among these islands, and followed by a fearful mortality, the natives of Eramanga determined to kill all the white people on that island,

looking upon them as the cause of the disease, not drawing any distinction between the trader who took the sickness and the Missionary who was using every effort to subdue it. It appears that Mr. Gordon was fully aware that the natives intended taking his life, but evidently thought that in a little time they would change their purpose. He, like a brave, faithful soldier, stuck to his post, undoubtedly feeling that there was no place of greater security than upon the 'Rock of Ages,' and that He who, by a word of His mouth, instantly turned the mighty, raging, restless sea into a perfect calm, could as easily quell the turbulent passions of a savage people. But God's ways are not as our ways. He saw fit to take them home, and now the four martyrs of Eramanga (Williams, Harris, Mr. and Mrs. Gordon) have received their crowns, and occupy their places near the throne of God, in the nightless land of 'Beulah.'

"It was one morning, about three weeks ago, while Mr. Gordon was busily engaged erecting a printing office—the few natives who are nominal Christians being away to get grass to thatch the roof—that a party of heathens went to him and asked him to go and see some natives who were sick. Mr. G. said he was just going to have breakfast, and offered them medicine; they, however, urged him to go and see the parties, in order to ascertain the real character of the disease. He at once consented, and was going to his house to get some medicine, with one native before and another behind him. When they got near some bush, the latter struck Mr. G. with his tomahawk on the back, upon which Mr. G. fell. Then a number of natives rushed out from the bush, and with their hatchets despatched him. His arm was broken in three places while in the act of defending himself, and his head and neck were cut fearfully. After Mr. Gordon fell, four of the natives instantly ran off to Mrs. G., who came to the door and asked what the noise was she heard. The men replied, 'Oh, 'tis only some natives laughing.' She turned round to go into the house, and was treated in a similar way to her husband. There happened to be but one Englishman on the island at the time, who resided about a mile and a half from Mr. Gordon's house. He, upon hearing what had taken place, armed himself, and went to the fatal spot and rescued the bodies of Mr. and Mrs. G., and was just in time to save their house, which had been set on fire by the natives. Our lamented and much loved friends and late fellow-labourers are buried on the spot where Harris fell and was murdered by this cruel people. Oh! that the light of the glorious gospel of *love* and *peace* may shine on dark, dark Eramanga. *Four* have fallen martyrs to the truth on that island, and little or no fruit as yet. 'Tis one of Satan's strongholds, nor will he let it go without a desperate struggle. Shall we raise the siege? God forbid, even should it cost *forty* lives to plant the gospel standard on Eramanga. What is that compared with the good that would follow? Are there not to be found a sufficient number of young men, with a little knowledge in their heads, and their hearts *full* of love to Christ and perishing souls, who are willing to give their lives to *Jesus*, in order to rescue multitudes from *Satan? Four hundred* lives would not be considered much in the taking of a city; here is an island under the bondage of the worst of tyrants; wherever you turn your eyes there is darkness, idolatry, and blood, yet in the siege we have, as our leader, the 'King of kings.' We need not fear the result—a few lives may be lost, or rather, a few martyrs' crowns may be gained—ultimately it must be added to the conquests of Christ; error and superstition can never stand before the truth as it is in Jesus. Who will come to take the place of the two who have fallen? Oh! that a voice may go forth

from the tomb of our friends, and arouse the Christian world from its slumber and worldliness to energy and devotedness. May this sad news, when it reaches you, pass over the Churches of the Christian world like a blazing comet, that the whole Church of God may burst forth in a mighty flame of love towards these poor, degraded, benighted heathen, I would say, to the Throne of Grace!—all ye who profess to love the Lord Jesus; and, let us, like Jacob of old, determine not to let Jesus go until He has blessed poor Eramanga.

"We pray God that the relatives and friends of Mr. and Mrs. Gordon may be sustained under this heavy loss.

"I remain, my dear Sir, yours most affectionately,

"Rev. W. Cuthbertson." "S. M'Farlane.

## CHINA.

### AMOY.

Our readers will be gratified to learn from the following half-yearly communication of our Missionaries labouring in this city, that the work of God among the native population continues to advance in strength and prosperity. In the various chapels in which they statedly proclaim the word of life they meet with numerous and attentive congregations, and every successive report tells us that accessions have been made to the Native Church, which now consists of nearly two hundred and fifty members. It will be seen that while some of the female converts have been subjected to severe persecution for Christ's sake, they have borne the trial with equal firmness and meekness, and are willing to suffer the loss of all things rather than deny the Lord that bought them. The course of instruction given to some of the more promising of the Native Converts, with a view to qualify them for the work of Evangelists to their countrymen, is diligently prosecuted, and we may hope ere long that they will become efficient fellow labourers with our European Brethren. It is most gratifying to find that notwithstanding the difficulties encountered in itinerant labours in the surrounding country from the influence of intestine strife, our Brethren find many who are willing to listen to the good news which they proclaim; and it may be hoped that when the provisions with our government are better understood and more efficiently enforced, that these and other obstacles may be removed, and a free course opened for making known the truths of the Gospel to the perishing myriads of that province.

"Amoy, July 4th, 1861.

INCREASE OF THE CHURCH.

"Dear Brother,—We are thankful in having again to tell of the Divine goodness, in vouchsafing us continued blessings on our labours. The Church under our care

here continues steadily to increase in numbers. Since we wrote you on the 7th of January last, eleven converts have been added, six of whom are women and five men.

"We are happy to state that a Church has been formed also at our out-station of Hai ch'ung; two men and two women having been already baptized there. Several other hopeful inquirers besides these have been for some time under examination and instruction there, as applicants for admission into the Church. And here, at Amoy, we have other six women and eight men desirous to avow themselves Christians.

"We may mention that two of our newly received converts at Amoy are young men belonging to the large family of Tan Kang, who, with his wife and their other sons and daughters-in-law, were not long before received into the Church. One old woman, just now admitted, has been led to the Saviour by her daughter-in-law, who was baptized some months ago. One young woman, baptized last Lord's day, belongs to the family of our deaconess, Tan bun sai so; and another came with her husband to 'join themselves unto the Lord.' The other woman just received is the mother of one of our female Church members.

"Two of our oldest female Church members have lately been removed from us by death. One of them was eighty-two years of age. She resided beyond the north gate of the city; and an immense number of people heard the words of eternal life when assembled at her funeral service.

"The present number of adult Church members at Amoy is 239, of whom 155 are men, and 84 are women. These, together with the four Church members at our out-station of Hai ch'ung, make in all 243 adults in connection with your Mission here. * * *

ENCOURAGING ATTENDANCE AT THE MISSION CHAPELS.

"Our principal Chinese chapel is very numerously attended by devoutly listening hearers twice every Lord's day; and during the week, almost every day two or more services are held there, our evangelist, Tan tai, and other Chinese brethren assisting us in making known the Gospel to all who come to hear.

"Our chapel beyond the north gate of the city is always encouragingly attended —many of the women, as well as the men, of the neighbourhood being constant and earnest hearers there.

"Another chapel we have opened in the populous or much frequented village of Táh ch'u, being a great thoroughfare about three miles from Amoy, at which several of our Church members reside.

"The female meetings for our Church members and others are now very numerously attended, and are regarded as peculiarly encouraging.

"Daily we go out and preach in the streets—before the temples, or in various wide parts of the thronged thoroughfares. Wherever we go, far or near, we always see large companies soon gather around us to hear our preaching. Sometimes some of those who come attempt to gainsay and resist the truth. Still, crowds listen eagerly when we proclaim salvation through our Lord Jesus Christ. We trust our unceasing prayers will be heard; and that of the many thousands of those to whom we have often preached Christ, we shall at least meet not a few around His throne in heaven. * * *

ITINERANT LABOURS IN THE COUNTRY.

Mr. Lea writes:—

"During the last half year insurrectionary movements in this province, or rather the proceedings of local banditti under the name of rebels, have done much to retard Missionary work in the country. The district to the west and north-west of Chiang-chau has suffered considerably, and the excitement has extended to Amoy itself. Whatever the ultimate results of the conflict in China may be, here, at all events, the present disorganized state of the country goes far to nullify the advantages the Treaty promised to secure to us. Under these circumstances—connected with the fact that we have far more work than we can overtake within a distance of fifty or sixty miles from Amoy—no Missionary here during the past year has attempted any lengthened Missionary tour.

"I wrote somewhat confidently, at the end of last year, as to the probability of securing a preaching-station at Kak bey. But, although the people to all appearance are friendly enough, and we have had good opportunities of preaching among them, all efforts to rent a house have hitherto failed. A literary graduate is exerting himself to the utmost against us, and by his influence has induced the people to combine together in a resolution not to let a house for the purpose of preaching a foreign religion. Thus the few who may be favourable to us dare not move against the many who are against us. In addition to this, the district is the scene of an unusually fierce and protracted clan-fight. It is said that even children of opposite clans are carried off and killed.

"A visit to a hien city still farther distant has been attended with much encouragement. We shall see if the way is opened there.

PERSECUTION OF FEMALE CONVERTS.

"The Hai ch'ung station has been already noticed. It is passing through the usual period of persecution. The two women recently baptized have especially been called upon to suffer much for Christ. They live in a village about four miles distant from Hai ch'ung. Both have been deprived of their yearly portion of grain, which is distributed to all members of the village as the proceeds of the public fields. To some the grain thus distributed is their only means of subsistence. 'If you will not worship our ancestors,' it is said to them, 'how can you expect to share in the property they have left us?' Besides this, both the women are subject to constant annoyance: the one is beaten by her husband, the other cursed by her sons. On the Sabbath morning they leave their own village amid reproaches and revilings, only to meet with the same treatment as they enter the streets of Hai ch'ung. It requires no common amount of Christian fortitude to withstand all this, and to come to the resolution they have done—rather to give up their homes, and leave the village, if it be necessary, than forsake Christ. I may say that another woman is a fellow sufferer with them. She is old, sick, and now bed-ridden, but not a single fellow villager will show her the slightest sympathy. On account of her Christianity she is left to starve. No opportunity has offered, or is likely to offer, for her baptism. But if her name is not enrolled in the Church books, surely it is written in the Lamb's book of life.

PROGRESS OF NATIVE STUDENTS.

"In the Training Institution we have seven students, as before. One man, who comes from the city of Ting Chiu, on the borders of the Kiang si province, has been with us from the beginning. He speaks the Amoy dialect intelligibly, but by no means fluently. It was hoped that soon he might be employed at some advanced station beyond the limits of the Amoy dialect. Ting Chiu, however, is the very centre of the local insurrection above spoken of, and the way seems in consequence more closed than ever.

"All the students are employed in preaching either at Hai ch'ung, at T'âh ch'u (a station very much established by themselves), or in itinerating in various parts of the country. The plan adopted is to endeavour to train them by preaching, for the work of preaching. Their studies are carried on as before, except that Mr. J. Stronach joins me regularly on the Saturday, when, as usual, sketches of sermons are read by the students in succession, and one or other is called upon to give an extemporaneous exposition of some portion of Scripture. At present we are going through the Epistle to the Romans. The exercises are subject to general criticism.

MISSION HOSPITAL.

"Dr. Carnegie, on whose services in attending upon the Mission families, and for the benefit of the Chinese, all set a very high value, has furnished us with the following statement:—Hospital opened May 1st, 1861. Dispensing, three days a week. Intermediate days for surgical operations. Average attendance on dispensing days, say 55. Accommodation for 15 to 20 in-patients. Worship is conducted daily with the in-patients by a native Christian. On the dispensing days the three Missions in Amoy take their turn in addressing the assembled patients as follows:—Monday, American Mission; Wednesday, London Mission; and Friday, English Presbyterian Mission.

"Trusting we enjoy a constant interest in the fervent prayers of our beloved Brethren at home.

"We remain,

"Ever faithfully yours,

(Signed) "Alexander Stronach,
"John Stronach,
"Wm. K. Lea.

"Rev. A. Tidman, D.D."

## INDIA.

### TRAVANCORE.

CESSATION OF THE SUFFERINGS OF THE NATIVE CHRISTIANS FROM FAMINE.

It is with great pleasure that the Directors of the Society inform their kind and generous friends who contributed towards the relief of the sufferers from famine in the province of Travancore, that the severe distresses of the people have, by God's good providence, greatly subsided,

and that they are now cheered with the prospect of returning plenty. Many, however, of the afflicted people were compelled to part with their few articles of domestic use, in order to procure the absolute necessaries of life; and our Missionaries are very anxious, in the application of the Christian bounty intrusted to their care, to enable these poor people to recover at least a part of the useful articles which they were compelled to sacrifice, to avoid the horrors of starvation; and we are glad to find that the amount of the contributions they have received will enable them to carry out this benevolent object. The following letters, recently received from Travancore, will be read with interest and thankfulness:—

From the Rev. J. Duthie, Nagercoil, July 16, 1861.

"I have now to inform you that the sum of £400, subscribed by friends for the relief of sufferers from famine, of which you last advised us, has been divided equally among the several Mission districts. The *pressure* of the famine may now be considered to be over; but distress still prevails, and doubtless will continue to prevail, among the lower classes of the people for months to come. *Great numbers around us of all classes have been obliged to part with everything belonging to them, in order to obtain the bare necessities of life;* and it was thought by the Committee that in no better way could the sum in question be appropriated than by apportioning it among the Brethren, so as to enable them to afford relief on the same scale as we were enabled lately to commence by means of the liberal donations formerly placed at our disposal. The money now in hand will relieve the *immediate* wants of multitudes, and may do something towards enabling many of our people to recover the small articles of property they were obliged to dispose of before the means of relief were placed in our hands. The sums forwarded are now sufficient to meet the necessities of the case, and we have requested the Secretary to tender our united thanks to the Directors and friends in England for the generous manner in which our appeals for help have been responded to."

Another correspondent writes, under July 20, 1861:—

"We had to suffer at first by witnessing the distress of the people without having the adequate means to relieve them. But now we are fully supplied with sufficient means, and there need not be any distress remaining unrelieved. It is quite necessary to continue the relief operations at present, for, though we have been blessed with good rains, the fruits of the earth cannot yet be realized. The harvest of rice is about to be begun in some places, and within a month it will be general. Other products will by degrees come in. And now the depression and doubt as to the future, which were added to the actual want, and which thus weakened the people, are removed; and both by the relief afforded, and by the brighter prospects for the future, the minds of the people are cheered. The means of relief must not be withdrawn from them suddenly: many have been so exhausted in their property and condition by the continued scarcity, that they will suffer after the scarcity itself is removed, and prices will not suddenly become low. But I am able to assure you, and through you all friends, that the last sum of £400 in your letter of May 27th, in addition to those before received, has most amply supplied us with the means to afford present relief, and to have some means to reserve for future emergencies.

"We acted on your suggestion, and gave £200 to the Relief Committee. I am secretary to it, and I am requested by this Committee to convey to you their thanks and best acknowledgments of the very liberal contribution you have made to their funds, and of this very gratifying proof of your sympathy with the people of this country, and of your confidence in the Committee. His Highness the Rajah, and the Dewan, to whom I mentioned this contribution, have expressed themselves peculiarly gratified. The latter in a note to me, says:—'I am indeed highly gratified to hear that you have received from the Directors of the Society in London, advice of additional contributions to our Relief Fund. Nothing can be a nobler spectacle than that of a people, thousands and thousands of miles remote from India, extending their warmest sympathies so far, and contributing so liberally to the relief of suffering here. I have heard with admiration of the munificent sums which each successive mail has been bringing out to India for the sufferers. The spectacle is as instructive as it is noble. With such sympathies pervading the world, what splendid results may not be expected!'

"Let us re-echo these sentiments, and thank God for the effects which are being produced in the minds of men here by the efforts which are made to help in distress.

"The money received by your letters, with the exception of the above £200 and the special sums, has been divided equally between the Mission districts. This plan was preferred to that of retaining a separate reserve fund. Now, some who have need of immediate distribution of the money, can thus appropriate it, and others who find it better, can retain some as a reserve fund. We are so well supplied, that we wish, in case other sums are contributed, that the donors be informed that the wants of the distressed are provided for, and that the donors be consulted as to the appropriation of these last sums."

## CHICACOLE.

### CONVERSION AND BAPTISM OF A TELOOGOO YOUTH.

WHILE it is most painful to contemplate the trials of feeling which a young native of India is called to undergo in embracing Christianity, we cannot but admire the strength of religious principle, which has often sustained the convert under such an ordeal.

An instance of this kind has recently occurred at Chicacole, and what gives additional interest to the following narrative, is the fact that the writer is himself a Hindoo, and the first Native Christian who received ordination in connection with the Society's Missions in the Teloogoo country.

In discharging the very delicate and painful duty of inducing the young convert to forsake his heathen connections, and to cast in his lot with the people of God, our esteemed friend and brother, Jagannadham appears to have evinced no less discretion than firmness; while the conduct of the British authorities also, to whom an appeal had been made, was marked by exemplary moderation and propriety. We trust that the young convert

may have grace and strength to enable him to maintain his allegiance to Christ, and to honour his profession of the faith by a holy and devoted life.

"To the Rev. A. Tidman, D.D.

"Dear Sir,—I am sure you will be glad to hear that lately I had the privilege of baptizing the Hindu lad who, as I informed you in my first letter, was desirous of embracing Christianity. I am thankful to say that I have every reason to believe that he is a child of God by faith in Christ Jesus.

"I subjoin a brief account of this youth, believing that it will be interesting to you and the Directors of our Society.

"Pillala Venkataswamy was a lad of the Telugu caste. He first entered the Chicacole Mission School in 1858, when Mr. Valett had the superintendence of it. A few months after his admission he was convinced of the truth of Christianity and disposed to embrace it; but, being afraid of meeting with opposition from his relatives, he made an attempt, with two other lads in the school who were similarly disposed, to flee to another Mission Station for the accomplishment of his object. His attempt having been discovered, he was brought back, withdrawn from school, and kept at Kalingapatam, his native place, for about a year. During that time the favourable impression he had received of Christianity was erased from his mind, so that he worshipped idols like other heathen lads. Being, however, fond of learning the English language, and having no English school in that place, he often requested his uncle to send him back to Chicacole for his education; and, although he was willing to accede to the lad's wish, he was opposed for a long time by the female members of his family, but at last he returned to Chicacole Mission in June, 1859. About six months afterwards he was elected to be a teacher, and has since given me satisfaction in the discharge of his duties. It appears that one night, when a storm was raging, he was brought to think seriously of the interests of his immortal soul. The certainty of death, the fact of his being a lost sinner, and the necessity of his immediately giving himself up to the Saviour of whom he frequently read and heard, were brought home to his heart with power. At first he had indeed a struggle between his natural feelings and his new desire to follow Christ, who, as I believe, helped him in finally making up his mind to forsake his all for Him. He came and opened his mind to me, and expressed an earnest desire to be baptized; but there was a difficulty in the way. He could not produce his horoscope, to settle the point of his age. He certainly appeared to be younger than he was; so that, instead of baptizing him at once, I communicated with Mr. Hay on the subject, who very prudently advised me to tell the lad to wait for some time. I did it accordingly, exhorting him to continue to read the Bible, pray to God, and abstain from sin. Discouraged as he was, he has since been remarkably regular in his attendance in the house of prayer. He made it a point of duty to come to me on Saturday afternoons, when there was no school, for instruction in the Word of God. In addition to his lesson in the English New Testament, he had explanations given him of those passages he had previously marked in the Telugu New Testament. He was in the habit of reading a good number of religious books. He often told me that it was impossible for him to serve Christ faithfully in the midst of his heathen relatives, and that he longed for deliverance from the thraldom of heathenism.

"After the annual examination of the school, which took place in December last,

he had to go to Kalingapatam to spend his holidays; but he was afraid that when he went there, he would not only lose the means of grace, but be also prevented from reading his Telugu New Testament, which, he said, he understood better than the English Bible. My wife lent him Abbot's 'Young Christian,' which he gladly took with him. As soon as he returned from Kalingapatam, I found him on Sunday morning in his usual place in the chapel. On Saturday of the same week, he paid me a visit, and told me that he was still desirous of publicly following Christ. On his removal to a new house in this place, he came to me and asked me if I could not receive him yet, and when I asked him if he could not wait for another year, he told me most positively that he could not, because his relatives were thinking of getting him married soon. After I was told by Mr. Hooper, the Acting Principal Assistant Collector, who saw him in school, that he did not judge him to be a minor, I told him (the lad) that there would be no difficulty about his age if he was sure he would be firm. So having finally made up his mind to cast in his lot with the people of God, he came to my house on the morning of the 5th ulto. to stay with me. As I was sure that when a message was sent to his house to acquaint his relatives with his intention, they would come and force him away from me, I wrote to Mr. Hooper to inform him that a Hindu lad of about eighteen years of age came to me of his own accord for protection from his relatives, expressing an earnest desire to become a convert to Christianity, and requested him to make some arrangement, if he thought it proper, to prevent violence on the part of his relatives. That gentleman in reply informed me that he had issued strict orders to the Acting Head of police to prevent any violence on the part of the relatives of the youth; that he told the police that he would be responsible in the matter; and that the youth was not to be removed from my protection, either by force or artifice, and that the relatives, if they wished to interfere in the matter, must make application to him. On a message being sent to the female relative of Venkataswamy, with whom he was living, she came to my house and prostrated herself in front of my door, weeping, and threatened to pull out her tongue if I would not send the boy away with her. She had an interview with him, and when she asked him to go with her for his dinner, he told her that he came to my house to become a Christian.

"His uncle, Niliah, who adopted him, came to my house very early next morning in great sorrow, and as soon as he met me, he laid hold of my legs, weeping and beseeching me to let the boy go with him. I tried all I could to comfort him, but in vain. He said, 'Sir, please send him away; it is not right to keep him.' I told him that the youth had long been desirous of embracing Christianity, and found it impossible for him to serve Christ while he was with them, and that if the lad was willing, he was at perfect liberty to go with him. Then he wanted me to place him close to his hand that he might take him home, and said that if he returned to me after he took him, I might keep him. Although a police peon was present, I was afraid to place the lad within his reach, but I allowed him to see him and speak to him in the audience of thirty or forty people. When he asked him to go with him, he told him he could not go with him, because he wanted to become a Christian. The uncle said that if the lad went with him, he would allow him to become a Christian at home. The lad said that even if he were so disposed, his other relatives would not allow it. Then the uncle asked him if that was the way to reward him for having given him English education. The lad replied that as he gave him English education, he came to know about Christianity. The firmness shown by

the lad on the occasion, to follow Christ, was remarkable, while he found it very painful to tell his uncle, whom he loved very dearly, that he could not obey him in the matter. Next came Venkataswamy's father, and besought him with all the tenderness and eloquence of a father to change his mind and go with him. When it was of no use, he said that when he disobeyed his own father, he could not expect to go to heaven. In reply, Venkataswamy said that God was to be first obeyed. The police peons, who were listening to the conversation between the father and the son, told the former that as the lad had quite made up his mind to become a Christian it was useless for him to ask him to go with him, so the man went away and told as many as he found, that I detained his son, who was quite a young boy, by force. Now, the town was in a state of excitement. In the evening, I was told that the lad's uncle was conspiring to come against my house with seventy or eighty people. Situated as I was in the heart of the town, surrounded by Hindus and Mahommedans—enemies to the Gospel—I felt that I was far from being safe that night, and wrote to the police to inform him of the report, and requested him to provide against the possibility of a disturbance; but he took very little notice of it. Unfortunately, Mr. Hooper was away from the station, and there was no European police or constable in the place to look to in case of emergency. Although Mr. Knox, the Civil and Session Judge, had nothing to do with preserving peace in the town, I wrote to him to let him know of the predicament in which I was situated, and requested him to help me in the best way he could. On this, he very kindly wrote to the police, so that the latter was careful in preserving peace. On my writing to Lieutenant Aitchison, the officer commanding the detachment stationed there, he kindly called over at my house and told me that if an attack should be made on my house, to let him know of it, and promised that he would help me. The Lord being our shield, the night passed on quietly.

"On Saturday, the 9th ultimo, I received a notice from Mr. Hooper, informing me that Pellala Niliah, an inhabitant of Kalingapatam, presented a petition stating that his son, named Pellala Venkataswamy, a minor, was detained on my premises, without the consent and against the will of the minor's lawful guardian, and calling upon me to produce Venkataswamy in the court of the principal assistant magistrate at Chicacole, at twelve o'clock, on Monday, the 11th ultimo. Accordingly, I went to the Cutchery with Venkataswamy, and as soon as his relatives saw us at the entrance, they began to cry, and say in the most pitiable voice, 'Venkataswamy, Venkataswamy, is it right? is it right? Certainly it is not right.' As Mr. Hooper did not come yet to the Cutchery, I was led to a room downstairs with Venkataswamy, where I had a long conversation with a writer, who was formerly educated in Mr. Dawson's school, on the subject of religious liberty, and the man assented to what I said, while another writer, a Brahmin, who was my class-mate in Mr. Hay's school at Vizagapatam, was listening to our conversation with a degree of attention. I was afterwards told by Venkataswamy that while he was going upstairs to Mr. Hooper, the same Brahmin encouraged him by saying, 'Do not be afraid. Boldly answer the questions which may be put to you.'"

After referring to a question that had been raised by the relations of the convert as to his age, but which was overruled by the authorities, Mr. Jagannadham then proceeds:—

"As the lad was quite firm in his determination to follow Christ, and as his relatives seemed to be reconciled to him in a great measure, I baptized him on the morning of the 17th ultimo, in the chapel, before an unusually large congregation.

"You will be glad to hear that the lad has been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and now, dear sir, I beg you will kindly bear him in mind before 'the throne of grace.'

"With our united best regards to you and the Directors,

"I remain, dear Sir,

"Yours affectionately in the Lord,

"P. JAGANNADHAM.

"Missionary of the L. M. S. at Chicacole."

## HISTORICAL SKETCH OF WEST INDIAN MISSIONS.

### BERBICE.

BERBICE, now one of the principal divisions of British Guiana, was a separate colony until 1831, when it was united to the neighbouring British possessions, Demerara and Essequebo.

The REV. JOHN WRAY was the first Christian Missionary to the enslaved inhabitants of Berbice, having left Demerara, where he was originally stationed, in the year 1813.

On his arrival in Berbice, Mr. Wray commenced his labours at Sandvoort, an estate belonging to the Crown, a few miles from New Amsterdam. His efforts at first were entirely confined to the instruction of the crown-slaves, but after a time, a place for preaching was opened in New Amsterdam, the chief town of the colony, to which persons from all parts of the country resorted for religious instruction.

#### NEW AMSTERDAM.—CHARACTER OF MR. WRAY.

The first Mission Chapel erected in Berbice was opened at this Station in 1819. In the prosecution of his useful labours, Mr. Wray had to endure much of the opposition with which the early efforts of Missionaries were met in every part of the West Indies; but these labours, though opposed and hindered by man, were greatly blessed by the God of all grace.

Mr. Wray was well qualified for commencing a Mission in a country so peculiarly circumstanced as Berbice, in which slavery had long been one of the established and most cherished institutions of the land. He was kind and conciliatory. Where he thought he could act with advantage to the slave he did so, and when he knew he could not, by his friendly advice and sympathy he assisted the oppressed bondsman to endure patiently what he might deem to be most unjust, but at the time, inevitable. By his upright and judicious conduct Mr. Wray soon gained the goodwill of the well-disposed among his fellow colonists, and to some extent overcame the prejudices of those hostile to his Mission. Thus, though for many years single-handed, he was enabled to establish no fewer than eight Stations in different parts of the colony.

#### APPRENTICESHIP AND EMANCIPATION OF THE SLAVES.

It was not to be expected that the first Berbice Missionary could efficiently superintend all the Stations he was instrumental in commencing, and that, too, at a time

when native assistance was not easily obtainable; but his great object was to prepare the way for the labours of others, when the period of emancipation, which he judged could not be far distant, should arrive. Accordingly, when the apprenticeship (intended as a preparation for entire freedom) was commenced, in 1834, the additional Missionaries sent out by the Society found, on their arrival, suitable places already secured, where they might at once proclaim to the benighted, half emancipated slaves the glorious Gospel, and point them to Him who could make them free indeed.

When complete emancipation was granted, in 1838, the Mission was strengthened by an increase in the number of Christian labourers. The liberal efforts of the Society were abundantly rewarded in this case, not only by the exemplary manner in which the negroes, newly emancipated, conducted themselves in their altered condition, but also by the fact that every Missionary sent forth was taxed almost beyond his strength by the great desire evinced on the part of the people to hear the Gospel of salvation. And there can be no doubt that many who heard that Gospel were brought from darkness to light, from degrading bondage under sin and satan, to the blessed service of the living and true God.

After the reinforcement of the Mission, on the abolition of slavery, Mr. Wray confined his labours chiefly to New Amsterdam, where he continued to exert himself in his Master's work with much devotedness and success, until removed from the scene of toil by death, in 1837. His loss was greatly deplored by the many to whom, by the grace of God, he had been a spiritual father, and all classes of the community regarded his death as a public calamity, and united in testifying their respect for his memory.

In 1838, the Rev. H. Seaborn arrived in Berbice as Mr. Wray's successor at New Amsterdam. His stay was short, as in 1840 he was succeeded by the Rev. E. Davies, through whose efforts the present large and substantial chapel was erected; and on, his return to England, in consequence of the failure of his wife's health, the Rev. John Dalgliesh removed from the Lonsdale Station, of which he had taken charge in 1842, and took up his residence in New Amsterdam, where for ten years he laboured with great acceptance and success. At the end of 1859, Mr. Dalgliesh returned to his former Station at Lonsdale, resigning the New Amsterdam Station to the Rev. Robert Ricards, who arrived in Berbice about that time, and who continues to labour with great acceptance and very encouraging success.

In connection with the New Amsterdam Station, there is a good chapel at an Outstation on an estate called *Providence*, and some four or five smaller meeting-houses at as many of the villages which have sprung up since emancipation in the neighbourhood of the town.

From the time of his settlement there, in 1813, until 1831, Mr. Wray was the only Missionary in Berbice. During the latter year, a failure of health rendering a voyage to England necessary, the Rev. M. Lewis, who had arrived in Demerara in 1830, undertook the temporary superintendence of the New Amsterdam Station during Mr. Wray's visit to his native land. The brief but useful career of Mr. Lewis, however, was cut short by death during Mr. Wray's absence.

### LONSDALE.

In January, 1833, the Rev. J. Mirams landed in Berbice and commenced his labours at Lonsdale, about seven miles up the Berbice river. The proprietor of the Lonsdale estate (the late Wm. Henry, Esq.) was favourable to Missionary efforts

even in the days of slavery, and hence, in 1832, he granted to Mr. Wray a site for a Chapel and Mission House. Mr. Mirams was compelled to relinquish his connection with the Mission in 1836, and was succeeded by the Rev. G. Forward, under whose ministry large additions were made to the Church. Mr. Forward laboured here until 1840, when failure of health caused his return to England, where he did not long survive the injurious effects of a tropical climate.

The Rev. J. Dalgliesh succeeded Mr. Forward at Lonsdale early in 1842. Under his energetic ministry, the Station, which had suffered from the absence of a resident Missionary, soon assumed a very encouraging aspect. In addition to regular services at the principal Station, and at an important Out-station at Highbury, meeting-houses were erected, and week-day meetings established on nearly all the estates in the district. These numerous engagements severely taxed the Missionary's strength; but he was amply repaid by the great desire of the people to receive instruction. In 1849, Mr. Dalgliesh removed to New Amsterdam, still retaining charge of Lonsdale, until 1853, when the Rev. J. Foreman was appointed to Lonsdale, where he continued to labour with diligence and success until his removal to Rodborough, on the West Coast, in 1856. On Mr. Foreman's removal, Mr. Dalgliesh again took charge of Lonsdale, at which he took up his residence on relinquishing the New Amsterdam Station, in 1860. A new chapel was commenced in August last, which is now almost completed, and Lonsdale Station presents a very promising appearance.

BRUNSWICK.

The station at Brunswick, about thirty miles up the Berbice river, was commenced by Mr. Wray in 1834, but on account of its distance from New Amsterdam, it could be visited only occasionally by the Missionary, who appointed a Native Teacher to reside on the spot. The Rev. R. Thompson was sent to Brunswick in 1841, but remained there not more than a year or two, when he was succeeded by the Rev. A. McKellar in 1843. Mr. McKellar laboured with great zeal and success until, in August 1845, his valuable life was cut short by yellow fever. A substantial chapel was opened here in 1847; but from the time of Mr. McKellar's death there was no resident Missionary at this Station until the arrival of the Rev. H. B. Ingram in 1853. Mr. Ingram had charge of Brunswick and Fearn, and was very useful at both Stations until obliged by failure of health to return to England in 1857. The Mission premises at Brunswick have lately been put into good repair under the superintendence of Mr. Dalgliesh, who is anxious to relinquish the charge of the Station into the hands of a resident Missionary.

FEARN.

In 1834 the Rev. J. Ross was appointed to Fearn Station, about fifteen miles up the Berbice river, and was succeeded, in 1840, by the Rev. J. Waddington who was greatly encouraged in his labours at Fearn and at Light Town, an important Out-station. Mr. Waddington returned to England in 1846, when he was succeeded by the Rev. G. Pettigrew, who laboured in this district with diligence and success until 1851, when, on the death of the Rev. D. Kenyon, he removed to Albion Chapel, on the East Coast. Fearn and Light Town are at present under the care of the Rev. A. Jansen, formerly of Orange Chapel, in the Orange district.

RODBOROUGH, ETC.

Rodborough Chapel is situated on the West Coast of Berbice, about twelve miles from New Amsterdam, and was occasionally visited in the days of slavery by Mr. Wray. It was afterwards an Out-station in connection with Hanover Chapel, a few miles nearer town, to which promising field of labour the Rev. J. Howe was appointed in 1833. Mr. Howe died of yellow fever in 1837, and was succeeded for a short time by the Rev. J. Edwards, and more permanently by the Rev. J. Roome in 1839, who soon after his arrival commenced the erection of Rodborough Chapel. On the arrival of the Rev. J. Bowrey in 1844, the Hanover district was divided, and Roborough Chapel became a principal Station under his care.

Considerable difficulty was experienced by Mr. Bowrey in connection with Rodborough, on account of some dispute among the people about certain lands purchased by them, on which the large village of Hopetown now stands. Since Mr. Foreman took charge of Rodborough, on the return of Mr. Bowrey to England in 1855, the land dispute has been settled, and he has laboured under more favourable circumstances than did his predecessor. The Day School at this Station has for some years been the largest in the district, and the attendance at the Sabbath School is also numerous. A large portion of the congregation at Rodborough having settled at Hopetown, the village already referred to, it has become necessary to have a commodious chapel there, in addition to the meeting houses on the neighbouring estates, at which services are held during the week.

ITHACA.

In 1844 Mr. Roome removed to this village, then newly formed, and by his energetic and persevering labours a new and commodious chapel, with minister's dwelling-house and schools, have been erected. The congregation is large, and the church numerous, and the Mission altogether presents the aspect of strength and prosperity.

ORANGE CHAPEL—SANDVOORT.

Orange Chapel is near Sandvoort, where Mr. Wray commenced his labours in Berbice, and was built by the Rev. S. Haywood, who was appointed to this Station in 1834. For many years this was an interesting and important Station, but being almost exclusively a coffee district, great changes took place when that article ceased to be cultivated. Mr. Haywood, who laboured here for many years with great acceptance and success, was compelled to return to England in 1850, when he was succeeded by the Rev. A. Jansen, a native of the colony. Under Mr. Jansen's earnest ministry this Station enjoyed considerable prosperity for many years, but more recently, from a variety of causes, it has not been so flourishing, neither has the locality continued so healthy as it formerly was when in full cultivation. It has been deemed expedient, therefore, to remove Mr. Jansen to Fearn, and to connect Orange Chapel as an Out-station with New Amsterdam.

ALBION STATION.

The Station at Albion Chapel, Fyrish, on the East Coast, was commenced in 1835 by the late Rev. D. Kenyon, who laboured there until removed by death in 1851, when Mr. Pettigrew left Fearn to take charge of this part of the Mission. Under his care, this Station and its Out-stations have greatly prospered, and, being situated in the most salubrious district in Berbice, the Missionary and his family have been favoured with a remarkable degree of good health.

MISSION TO THE INDIANS.

The Indian Station at Maria Henrietta is some 200 miles up the Berbice river. The district in which it is situated was visited by Messrs. Waddington and Dalgliesh in 1842, and subsequently by Mr. McKellar. The necessitous spiritual condition of the population, and especially the Indian or aboriginal portion thereof, deeply affected these brethren, and through their instrumentality a teacher was located there. On the formation of the Berbice Auxiliary Missionary Society, this Station was taken under its special care, and continues so, aided, to some extent, by the parent Society. The Rev. J. McArthur, a native of Demerara, was appointed to this interesting field of labour in 1858. His zealous efforts have been greatly blessed, and a commodious chapel commenced by him will soon be completed. The Indians have exhibited great interest in the work of God amongst them, and there is every prospect that this Station will prove a blessing to them, and to others in the neighbourhood engaged in woodcutting, a branch of industry that is becoming every year of greater commercial importance, as the demand in Europe increases for the superior kinds of hard timber found in the forests of British Guiana.

The statistical table appended will exhibit the numbers at present connected with the Mission Churches and Schools in Berbice; and what has been said on a former occasion with reference to the general results of Missionary operations in Demerara, will apply with equal propriety to Berbice. The progress made, under the Divine blessing, in spite of many opposing influences, may be hopefully regarded as an earnest of greater things yet to come; for assuredly the special work of the Christian Missionary, though somewhat modified by a change of circumstances, is not yet done in British Guiana. Much still remains to be accomplished amongst its native population of African origin, and how to meet the spiritual necessities of the thousands of Hindoo and Chinese immigrants now annually introduced into Berbice and the other districts of this extensive colony, has become a question of serious moment.

STATISTICS OF BERBICE MISSION.—1860.

| Name of Station. | Church Members. | Candidates. | Sabbath Scholars | Sunday School Teachers | Day Scholars | Income. |
|---|---|---|---|---|---|---|
| | | | | | | Dollars. |
| New Amsterdam . . | 313 | 77 | 570 | 40 | 155 | 2861 |
| Lonsdale . . . . . | 180 | 20 | 380 | 20 | 96 | 2800 |
| Brunswick . . . . | 100 | 10 | 300 | 18 | 86 | 1900 |
| Fearn . . . . . | * | 6 | * | * | 53 | 1091 |
| Orange Chapel . . . | 84 | 6 | * | * | 39 | 892 |
| Albion Chapel . . . | 214 | * | 340 | * | 179 | 2093 |
| Ithaca . . . . . | * | 90 | * | * | * | 3945 |
| Rodborough . . . . | 113 | 10 | 300 | 17 | 100 | 1706 |
| Maria Henrietta . . . | 68 | * | 274 | * | 83 | 1901 |
| Totals . . . . . | 1072 | 219 | 2164 | 95 | 791 | 19,189† |

* No return. † Equal to £4000 sterling.

## ORDINATION OF MISSIONARIES.

### MANCHESTER.

A public service was held on the evening of Tuesday, Sept. 10th, in Grosvenor Street Chapel, Manchester, for the purpose of setting apart Mr. JONATHAN LEES as Missionary to CHINA. The service commenced with reading the Scriptures and Prayer by the Rev. A. Thomson, M.A., of Rusholme Road Chapel; after which the Rev. Alexander Williamson, B.A., recently returned from Shanghae, gave an interesting *resumé* of the peculiar difficulties and necessities of China. The usual questions were proposed by the Rev. Professor Newth, of Lancashire Independent College, to which Mr. Lees gave appropriate replies. The Ordination Prayer, which was distinguished by peculiar solemnity and earnestness, was offered by the Rev. P. Thomson, M.A., of Grosvenor Street Chapel. The Rev. Samuel Martin, of Westminster, then delivered an affectionate charge, selecting as his theme, "*Sing* at your work." His remarks were founded upon three passages in Philippians iv. 4; Nehemiah viii. 10; and 1 Thess. ii. 19. The closing prayer was offered by the Rev. J. A. Macfadyen, M.A., St. Helen's. The spacious edifice was densely crowded, numbers being unable to find admittance, and the proceedings throughout were deeply interesting.

### SHEFFIELD.

On Thursday, Sept. 5th, 1861, Mr. THOMAS RAIN, of Rotherham College, was ordained Missionary to BERBICE, BRITISH GUIANA, at the Micker Congregational Church, Sheffield. The service was opened by the Rev. J. B. Paton, M.A., minister, of the chapel, who read 2 Tim. ii., and offered a fervent prayer. The Rev. E. C. Tyte, Professor of Classics and Mathematics at Rotherham College, proposed the usual questions, with suitable impressive remarks. The Rev. Alex. Thomson, M.A., pastor of Rusholme Road Congregational Church, Manchester, of which church Mr. Rain was a member, briefly addressed the congregation, and offered the ordination prayer, and the Rev. Dr. Falding, principal of Rotherham College, delivered a brief but solemn and eloquent charge. The interesting service was attended by several hundred persons.

## ARRIVAL OF MISSIONARIES.

Rev. James Scott, Mrs. S., and child, from Demerara, June 27th.
Rev. W. J. Gardner, Mrs. G., and family, from Jamaica, July 13th.

## DEPARTURE OF MISSIONARIES.

The Rev. Edward Porter returning to Cuddapah; and Rev. Alexander Thomson appointed *pro tem.* to the same station. Rev. Goodeve Mabbs and Mrs. M., appointed to Salem; Rev. Maurice Phillips, appointed to Tripatoor; and Rev. Wm. Edward Morris and Mrs. M., appointed to Tirupoor; per "Barham," Sept. 11th.

## MISSIONARY CONTRIBUTIONS.

*From August 17th to September 16th, 1861, inclusive.*

Legacy of late Rev. J. Wooldridge, rendered amount, less duty..... 225 0 0
P. E..... 10 0 0
A Cheerful Giver, for the Widows' and Orphans' Fund ... 4 0 0
Mr. B. Holt ..... 2 0 0

*Camberwell.* A Friend, per Rev. J. Burnet ..... 50 0 0

*Craven Hill Chapel.* Sunday School, per Mr. Ridgway.. 6 18 0

*Duke Street* Ragged School ..... 0 4 1

*Holloway* Anxiliary, per D. McNiel, Esq. 32 6 6

*Westminster Chapel.*
On accont ..... 3 12 6
Mrs. Williams..... 0 5 0
W. B..... 1 5 0
5*l.* 2*s.* 6*d.*

### BEDFORDSHIRE.

*Dunstable.*
Rev. S. E. Dodge.
Mr. T. Squires, Treasurer.
Snnday Collections. 5 2 1
Meeting ..... 2 7 5
Mr. Squires .....(D.) 0 10 0

Boxes.
Mrs. Osborn..... 0 17 0
Mrs. Squires..... 1 0 0
Miss D. Batchelar... 0 15 0
John Elliott..... 0 13 10
Mrs. Dodge ..... 0 10 0
Miss Willoughby ... 0 10 0
Miss Bettle ..... 0 9 9
Phœbe Bnrt..... 0 8 0
Miss Harriss ..... 0 6 6
Miss H. Hollis..... 0 6 0
Miss M. Gravestock 0 5 4
School..... 0 6 11
A Friend..... 0 5 0
Fredk. Horn..... 0 3 10
Miss Varney..... 0 4 9
Mrs. Mullings..... 0 3 3
Mrs. Baldock ..... 0 3 4
Mrs. Kent..... 0 3 0
Mrs. Gilby..... 0 1 9
Miss Scott..... 0 1 7
Miss Bntler ..... 0 1 8
Eleanor Donne ..... 0 0 10
Fractions ..... 0 0 5
Exs. 10*s.*6*d.*; 15*l.*4*s.*6*d.*

*Stagsden.* Tea Meeting, per Mrs. Whitmee ..... 0 10 0

### BERKSHIRE.

*Wallingford.*
Rev. C. M'C. Davies.
Missionary Sermons 7 17 11
Public Meeting ..... 7 18 9
Benson, Missionary Box ..... 0 7 2
L. Gregory's ditto... 0 10 0
Miss Agnes Wells' ditto ..... 0 5 6
Charles Morrell, Esq. 25 0 0
Mrs. Mark Morrell. 1 1 0
Thomas P. Wells, Esq. ..... 1 1 0
Thomas Deane, Esq. 1 1 0
Anonymons ..... 2 0 0
Mrs. W. S. Clark..... 0 10 0
A Friend..... 0 10 0
Ditto..... 0 5 0
Exs. 35*s.* 10*d.*; 46*l.* 11*s.* 6*d.*

### BUCKINGHAMSHIRE.

*Marlow Mills.* J. Wright, Esq..... 1 1 0

### CAMBRIDGESHIRE.

*Duxford* District.
J. Patterson, Esq., Treas.

*Foulmire.*
Rev. R. Davey.
Collection ..... 3 8 2
Miss Wedd ..... 0 10 0
Master Wedd ..... 0 10 0
Mr. Johnson..... 0 10 0

Missionary Boxes.
Mrs. Ison ..... 0 5 0
Mrs. G. Barker ..... 0 4 6
Mrs. Wright..... 0 4 2
Mr. Bacon..... 0 4 0
Mrs. Creak ..... 0 4 8
Mrs. Barker..... 0 6 0

Sunday School.
Mrs. Johnson's Class, for Mrs. Gordon's School, Vizagapatam ..... 1 17 6
Julia Hayden ..... 0 2 6
Exs. 3*s.* 5*d.*; 2*l.* 2*s.* 4*d.*

*Linton.*
Mr. Blackman...(A.) 1 0 0
Collection ..... 2 6 11
Fanny Burling's Card ..... 0 12 2
Exs. 1*s.*; 3*l.* 18*s.* 1*d.*

*Sawston.* Legacy of late Mr. T. T. Morley, per Rev. R. Davis ..... 10 0 0

### CUMBERLAND.

*Whitehaven.*
Rev. W. Place.
Juvenile Association.
Collected by—
Miss Higgins ..... 1 6 0
Miss A. Kitchin ..... 2 10 4
Miss M. Kitchin..... 1 0 0
Miss C. Lowden..... 2 0 0
Miss. M. McGowan. 4 0 0
Miss M. F. Muncaster's Missionary Box ..... 0 18 7

For Board and Education of a Native Girl at Vizagapatam, to be called Agnes Wardlaw, collected by Miss Hampton, Miss Humphreys, and Miss Muncaster, 1*l.* each ..... 3 0 0

Collection ..... 38 6 0
Sabbath School ..... 2 19 1
Public Meeting ..... 20 3 6
Exs. 12*s.* 6*d.*; 73*l.* 11*s.*

*Workington.* Mr. J. Mordy..... 1 1 0

### DERBYSHIRE.

Per Rev. H. Ollard.
*Bolsover* ..... 0 10 0
*Bugsworth*..... 1 17 8
*Chinley* ..... 5 0 4

*Derby.*
London Road. Proceeds of Ladies' Working Society.. 22 0 0
29*l.* 8*s.*

*Glossop.*
Littlemoor Chapel.
Rev. T. Atkin.
Collections ..... 16 0 2

Boxes.
Mrs. Atkin ..... 2 3 4
Miss Higginbottom 1 11 9
Miss H. Kershaw ... 1 0 0
Miss Lloyd ..... 0 19 1
Miss Kershaw..... 0 18 2
Miss Dyas..... 0 8 10
Mr. D. Woffenden ... 0 7 9
Mary Syme ..... 0 7 9
Hannah Mellor..... 0 5 0
Mary Ann White ... 0 4 2
Mrs. Garside ..... 0 3 6
Alfred Schofield ..... 0 2 7
Sarah Hadfield ..... 0 2 4

Sunday School.
Teachers' Box..... 1 5 0
Senior Girls ..... 0 12 6
Infant Class..... 0 3 0
Brookfield School ... 1 8 1
28*l.* 3*s.*

*Wirksworth.*
New Congregational Church.
Temperance Hall.
Collected by Miss Wright.
Mr. Wheatcroft ..... 1 0 0
Mr. Hunt ..... 0 10 6
Mr. T. W. Hunt..... 0 10 0
Mrs. Nnttall..... 0 5 0
Mrs. Adams..... 0 4 4
Miss Wright..... 0 10 0
Missionary Box ..... 0 7 8
Mr. W. Tomlinson... 0 2 6

Sunday School.
Response of Teachers to Rev. J. A. James's Appeal for China.
Collected by G. H. Wheatcroft ..... 0 18 6

Missionary Boxes.
Collected by—
Miss M. D. Wheatcroft ..... 2 5 3
Agnes Flint ..... 0 5 8
Mary Ann Brookes. 0 2 6
Sarah Ann Walker.. 0 1 9
Sarah Ann M'Donald 0 1 8
Ann Houghton ..... 0 1 2
William S. Wardman 0 7 5
John Horobin ..... 0 4 1
William Clay ..... 0 1 3
A Scholar ..... 0 1 0
Missionary Sermon 2 6 6
Exs. 4*s.* 6*d.*; 10*l.*

*Ilkeston.* Rev. E. S. Heron ..... 3 10 6

*New Mills.*
Independent Chapel.
Collections ..... 12 6 0
Sunday School ..... 3 14 0
Collection at Thornsett ..... 1 14 6
Exs. 6*s.* 6*d.*; 17*l.* 8*s.*

### DEVONSHIRE.

*Exmouth.*
Glenorchy Chapel.
Rev. R. Clapson.
Contributions, per Mr. G. Cole ..... 10 0 0

### ESSEX.

Auxiliary Society, per T. Daniell, Esq.

*Saffron Walden*, per R. D. Thurgood, Esq. ..... 113 19 10
*Southminster.* Rev. C. Winter ..... 6 0 0
119*l.* 19*s.* 10*d.*

*Finchingfield.* A Friend to Missions, for the Native Teacher, Byerley Sainsbury 10 0 0

### GLOUCESTERSHIRE.

*Bristol* Auxiliary Society, per W. D. Wills, Esq.....542 17 7

*Nailsworth*, per Miss Norton..... 3 17 0

*Stroud.* Mrs. Wyatt, Granville Cottage, Widow of the late Henry Wyatt, Esq., of Farm Hill..... 50 0 0

### HEREFORDSHIRE.

*Bromyard.* Mrs. Payne's Young Ladies, for Mrs. Mullens's School.. 0 6 0

### HERTFORDSHIRE.

*Bishop's Stortford.*
W. Bird, Esq., for Native Female Teacher, Rebecca Bird ..... 10 0 0

### KENT.

*Blackheath.* B..... 40 0 0

### LANCASHIRE.

*Ashton-under-Lyne*, Miss Buckley, for the Native Teacher, Abel Buckley ..... 15 0 0

*Blackburn.*
Park Road Chapel.
For Widows' Fund . 1 15 2

*Bolton.* Misses Cron.....(A.) 3 3 0

*Liverpool.*
Toxteth Chapel Schools.
Mr. T. W. Tate, Secretary.
For Schools at Madras, under Rev. G. Hall ..... 5 0 0
For the Mill at Peelton ..... 10 0 0
15*l.*

*Preston.*
Auxiliary Society.
J. Hamer, Esq., Treasurer.
Half-yearly Remittance.
Annnal Collection, Grimshaw Street Chapel ..... 10 0 1
Cannon Street Chapel ..... 26 2 11
Widows and Orphans of Missionaries ..... 5 15 0
Public Meeting ..... 10 13 7
Ditto, for the Young 3 0 6
Ditto, Breakfast..... 9 15 0
Cannon Street Chapel Jnvenile Society, by George Teale, Esq., Treasurer..... 15 19 1
Quarterly Subscriptions, by Miss Walker ..... 1 6 4
Mrs. James Robinson, for the Education of a Native Boy in Mr. Rice's School, Bangalore, named Josh. Robinson ..... 3 0 0

*Elswick* Branch.
By Rev. Josh. Armitage.
Public Meeting ..... 5 12 11
Collection after Sermon ..... 3 1 9

Collected by—

| | | | |
|---|---|---|---|
| Miss E. Thomson ... | 3 | 11 | 6 |
| Miss A. Blackburn.. | 1 | 5 | 0 |
| Miss B. Jackson..... | 1 | 1 | 0 |
| Miss M. Parkinson. | 1 | 1 | 2 |
| Miss J. Parkinson... | 0 | 16 | 1 |
| Mr. G. Tunstall ..... | 4 | 0 | 5 |

Missionary Boxes.

| | | | |
|---|---|---|---|
| Bible Class..... | 0 | 19 | 9 |
| Miss E. Thomson ... | 1 | 12 | 4 |
| Miss Jane Walmesley ..... | 0 | 5 | 8 |
| Miss Ruth Hall ..... | 0 | 5 | 9 |
| Miss Ann Kirby..... | 0 | 8 | 0 |

Exs. 8*s.*; 23*l.* 13*s.* 4*d.*——

*Kirkham* Branch.

By J. Bryning, Esq., Treas.

| | | | |
|---|---|---|---|
| Public Meeting ..... | 4 | 18 | 3 |

Collected by—

| | | | |
|---|---|---|---|
| Masters John and Roger Richards ... | 3 | 3 | 1 |
| Master E. Bryning. | 2 | 12 | 2 |
| Master J. Knox ..... | 1 | 10 | 0 |
| Miss M. Bowdler ... | 3 | 1 | 4 |
| Miss E. Bryning ... | 0 | 12 | 9 |
| Sabbath School Class, by Messrs. Butler & Howard | 0 | 12 | 0 |
| Freewill Offering ... | 0 | 2 | 9 |

16*l.* 12*s.* 4*d.*——

*Fleetwood* Branch.

By Benjn. Whitworth, Esq., Treasurer.

| | | | |
|---|---|---|---|
| Public Meeting ..... | 2 | 10 | 5 |
| Collection after Sermons ..... | 5 | 2 | 4 |
| Ditto, in Sunday School ..... | 1 | 0 | 0 |

Collected by—

| | | | |
|---|---|---|---|
| Mrs. Whitworth & Miss Garrington... | 8 | 8 | 2 |
| Miss Stoba..... | 1 | 6 | 4 |
| Miss Cox..... | 0 | 11 | 10 |
| Mrs. Ling's Young Ladies, for Mrs. Gordon's School, Vizagapatam ..... | 3 | 0 | 0 |
| Mrs. Ling's Missionary Box ..... | 1 | 14 | 6 |

23*l.* 13*s.* 7*d.*——

*Leyland* Branch, by Mr. Isaac Williamson. Public Meeting ..... 7 7 3

*Garstang* Branch, by Dr. Bell. Public Meeting ... 6 10 0

| | | | |
|---|---|---|---|
| | 163 | 9 | 0 |
| Less Expenses... | 14 | 19 | 6 |
| | 148 | 9 | 6 |

——

LINCOLNSHIRE.

*Brigg* Ladies' Working Society, per Mrs. Bradley, for Native Teacher, William Martin, half-year..... 5 0 0

MIDDLESEX.

*Edgeware.*

Rev. J. Simpson.

Contributions..... 1 1 0

NORTHUMBERLAND.

*Amble.*

For the Native Girl, Jane Amble Nicolson..... 1 5 0

NOTTINGHAMSHIRE.

Auxiliary Society, per J. Cole, Esq.... 35 0 0

*Newark.*

Rev. T. B. Attenborough.

| | | | |
|---|---|---|---|
| Collections ..... | 12 | 15 | 1 |
| Missionary Breakfast ..... | 4 | 17 | 6 |
| Missionary Basket . | 14 | 7 | 6 |
| Subscriptions ..... | 7 | 6 | 6 |
| Boys' Bible Class ... | 0 | 11 | 0 |
| Mrs. Jackson's Box | 0 | 7 | 0 |

Exs. 24*s.* 7*d.*; 39*l.*——

SHROPSHIRE.

*Market Drayton.*

Rev. H. Sturt.

| | | | |
|---|---|---|---|
| Annual Meeting..... | 1 | 19 | 6 |
| Sabbath School, for the Ship ..... | 1 | 4 | 6 |

3*l.* 4*s.*——

*Shrewsbury.*

Castle Gate Chapel.

Mr. Lewin, Treasurer.

Donations.

By Rev. E. Hill.

| | | | |
|---|---|---|---|
| A Thank Offering ... | 1 | 0 | 0 |
| A Friend..... | 0 | 5 | 0 |
| Ditto..... | 0 | 2 | 6 |

1*l.* 7*s.* 6*d.*——

Welsh Independent Chapel, Pride Hill.

Rev. John Davies.

Mr. Evans, Treasurer.

Collection after Sermon, less expenses 5*s.* 6*d.* ..... 5 5 0

SOMERSETSHIRE.

*Bath.* J. Walker, Esq..... (A.) 5 5 0

SUFFOLK.

*Ipswich.*

| | | | |
|---|---|---|---|
| J. Byles, Esq. ..... | 2 | 0 | 0 |
| Miss Goodchild ..... | 1 | 0 | 0 |

3*l.*——

*Tooting.*

Rev. W. Anderson, President.

J. R. Burton, Esq., Treas.

| | | | |
|---|---|---|---|
| May Collections ..... | 5 | 0 | 8 |
| B. Miller, Esq..... | 5 | 0 | 0 |
| Mr. Hunt ..... | 1 | 1 | 0 |
| Mr. Metcalf ..... | 1 | 1 | 0 |
| J. R. Burton, Esq.... | 1 | 1 | 0 |

Sunday Schools.

| | | | |
|---|---|---|---|
| Boys..... | 2 | 14 | 0 |
| Girls..... | 1 | 18 | 5 |
| Collected by Miss Chapman ..... | 0 | 5 | 0 |

Exs. 8*s.* 6*d.*; 17*l.* 12*s.* 7*d.*——

WARWICKSHIRE.

*Birmingham.*

Legacy of late T. Hickling, Esq., less duty..... 45 0 0

YORKSHIRE.

*Bridlington.*

Zion Chapel.

Rev. J. Dickinson.

Contributions..... 16 0 0

*Ecclesall College, near Sheffield.*

Juvenile Missionary Association, for a Native Youth at the Nagercoil Seminary ..... 4 10 0

*Leeds* Auxiliary Society, per S. Hick, Esq.

Special Fund for Missions to China.

| | | | |
|---|---|---|---|
| Edwd. Baines, Esq., M.P. ..... | 25 | 0 | 0 |
| Fredk. Baines, Esq. | 20 | 0 | 0 |
| John Wade, Esq. ... | 25 | 0 | 0 |
| The late Mrs. Jas. Wade ..... | 40 | 0 | 0 |
| Alex. Ritchie, Esq... | 5 | 0 | 0 |

115*l.*——

SCOTLAND.

*Buchan.*

Female Branch.

Per Rev. A. Lind.

| | | | |
|---|---|---|---|
| For Native Teacher | 10 | 0 | 0 |
| For Native Orphan at Benares..... | 3 | 0 | 0 |

13*l.*——

*Dumfriesshire.* W. B. 3 0 0

*Edinburgh*, per Mrs. Gibson, for the Chapel at Lonsdale, Berbice ..... 15 0 0

*Elgin.* Legacy of late Miss Elizabeth Tayler .. ..... 5 0 0

*Huntly.*

Per Mr. J. Cruickshank.

| | | | |
|---|---|---|---|
| Quarterly Collections..... | 3 | 13 | 6 |
| Female Society ..... | 5 | 0 | 0 |
| Juvenile ditto..... | 5 | 2 | 1 |
| Miss Hannah Elmslie's Scholars ..... | 0 | 8 | 8 |
| Mrs. Dey Duffton (D.) | 0 | 5 | 0 |

Independent Chapel.

Rev. R. Troup, M.A.

| | | | |
|---|---|---|---|
| Annual Sermon ..... | 38 | 0 | 0 |
| Public Meeting ..... | 3 | 10 | 9 |

50*l.*——

Including 6*l.* for Dr. Leggo's Schools, Hong Kong.

*Laurencekirk.*

Rev. A. Noble.

Collection ..... 4 14 10

*Nairn.*

Per Mr. W. Leslie.

Collections.

| | | | |
|---|---|---|---|
| Congregational Church, including Sabbath School Missionary Boxes | 5 | 0 | 0 |
| United Presbyterian Church ..... | 3 | 10 | 0 |
| Established Church | 3 | 0 | 0 |

11*l.* 10*s.*——

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*Toronto.* For the Distribution of the Scriptures in China 0 4 2

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*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.*

——

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